

Divine Life Series No. 6.

44

# Conquest of Anger and Passion

BY

SRI SWAMI SIVANANDA SARASWATI,  
"ANANDA KUTIR"  
RIKHIKESH (Himalayas).



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(A devotee of Tehri State has donated Rs. 20/-  
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[Registered at Ambala].

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*Om Sad Guru Paramatmane Namah*

## CONQUEST OF ANGER AND PASSION

Hari Om. I propose in this chapter to discourse briefly on a subject of universal importance, a subject that vitally concerns all viz., "Conquest of Anger and Passion." It will be admitted on all hands that everyone of us, without any exception whatsoever, is a victim of this horrible malady. Indeed, control of anger will bring in its train supreme peace and immeasurable joy and as such let me presently describe in detail what anger is, its various forms, how it effects the nervous system, what its exact relationship with passion is and lastly the various practical methods that can be safely employed to effectively eradicate it root and branch. My one fervent appeal to you all is that you will apply yourselves heart and soul in eradicating this dire disease by following these valuable practices.

Anger is a vritti or modification that arises from the mind-lake, when the gunas Rajas and Tamas predominate. It is a Rajo-guna vritti. Some take it as a Tamo-guna vritti. (It is a wave of unpleasant feeling that arises from the antahkarana, when one gets displeased with another.) It is, in other words, a modification of desire or passion. (Just as milk is changed into curd, so also desire becomes changed into anger.) It is the most formidable enemy of peace, knowledge and devotion. It is the straightest doorway to hell itself.

Anger is a manifestation of Shakti or Devi. In Chandipat or Durga-saptha-satti, you will find: "Ya Devi sarva bhuteshu krodha rupena samstitha namastasyai namastasyai namastasyai namo namah—I bow again and again to that Devi who is seated in all beings in the form of anger."

It was Arjuna who asked Lord Krishna: "But dragged on by what does a man commit sin, reluctantly indeed, O Varshneya, as it were by force constrained?" The Blessed Lord said: "Kamesha krodhesha rajoguna samudbhava mahasano mahapapma viddhiyenamita vairiyam—It is desire, it is wrath, begotten by the quality of mobility; all-consuming, all-polluting, know thou this as our foe on earth. As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so also this is enveloped by it" Gita: Chapter III—37-38. Then again says Lord Krishna: "Trividham narakasyedham dhwaram nasanamatmana kama krodastata lobhas tasmadyetatrāyam tyaget—Triple is this door to hell, ruinous of the Self, desire, anger, greed; therefore these three thou give up." Ch: XVI—21.

Anger resides in the Linga Sarira or astral body. But it percolates into the physical body just as water percolates through the pores into the outer surface of an earthen pot. Just as heat melts lead, just as heat and borax melt gold, so also kama and krodha the heating factors of the mind melt it.

Anger begets eight kinds of vices. All evil qualities and actions proceed from anger. If you can eradicate anger, all bad qualities will die by themselves. The eight vices are injustice, rashness, persecution, jealousy, taking possession of others' property, killing, harsh words and cruelty.



stands in the way of its fulfilment, the man becomes angry. The desire gets transmuted into anger. When one is under the sway of anger, he will commit all sorts of sinful deeds. He loses his memory, his understanding becomes clouded and his intellect gets perverted.

“Krodāt bhavati sammoha sammohāt smṛtiḥ  
vibhramā,  
Smṛtiḥ bhrāṣṭa buddhinaśo buddhinaśāt prana-  
syati.”

“From anger arises delusion, therefrom confusion of memory, from confusion of memory loss of reason, reason gone, the man is destroyed.”

Gita Ch; II—63.

An angry man commits murder. He himself does not know what he is exactly doing. He becomes emotional and impulsive. A man when he is angry will talk anything. He will do anything he likes. A hot word results in fighting and stabbing. He is under intoxication. He loses his consciousness for the time being. He falls a prey to anger.

Irritation, frowning, resentment, indignation, rage, fury, wrath are all varieties of anger according to degree or intensity. If a man wants to correct and eradicate another man and manifests slight anger unselfishly as a force to check and improve him, then it is called “righteous anger” or “spiritual anger.” Suppose a man molests a girl and tries to outrage her modesty, and a by-stander becomes angry towards the criminal, it is called “righteous indignation” or “noble rage.” This is not bad. Only when the anger is the outcome of greed or selfish motives, it is bad. Sometimes a religious teacher has to manifest a little anger outwardly to correct his disciples. This is not bad. He has to do it. But he should be cool within and hot and impetuous without. He should not allow the anger to take

deep root in his antahkarana for a long time. It should pass off the next moment even as a wave subsides in the sea.

If a man becomes irritable for trifling things very often, it is a definite sign of mental weakness. When a man abuses you, when a man takes away your cloth or coat, if you keep quiet, that is a positive sign of inner strength. Self-restraint or self-control is a sign of great mental strength. An easily irritable man is always unjust. He is swayed by impulses and emotions.

Anger gains strength by repetition. If it is checked then and there, man gains immense strength of will. When anger is controlled it becomes transmuted into spiritual energy that can move the three worlds. Just as heat or light is changed into electricity, so also anger becomes changed into Ojas. Energy takes another form. Energy is wasted enormously when one gets angry. The whole nervous system is shattered by an outburst of anger. The eyes become red, the body quivers, the legs and hands tremble. No one can check an angry man. He gets enormous strength for the time being and gets a collapse after sometime on account of reaction.

Instances are recorded wherein women have killed their children by nursing them with breast milk when they were in a fit of anger. Various poisons are thrown into the blood when one is angry. Fiery, dark arrows shoot out from the astral body. These can be seen clearly by the clairvoyant eye. In the light of modern psychology all diseases take their origin in anger. Rheumatism, heart-disease, nervous diseases are all due to anger. It takes some months for the restoration of normal equilibrium in the nervous system.



Too much loss of semen is the chief cause for irritability and anger. Passion is the root and anger the stem. You will have to destroy the root passion first. Then the stem of anger will die by itself. A passionate man is more angry. A man who has wasted his seminal energy becomes irritated soon for little things even. A brahmachari who has preserved his veerya always keeps a balanced mind. He has a cool brain at all times.

The root cause of anger is ignorance and egoism. Through Vichara or right enquiry, egoism should be removed. Then alone one can control his anger completely. Through development of the opposite virtues such as kshama, love, santi, karuna, friendship etc., anger can be controlled to an enormous degree. The force can be reduced. Atma Jnana alone can fry all samskaras of anger and eradicate it in toto.

If an aspirant has controlled anger, half of his sadhana is over. Control of anger means control of lust also. Control of anger is really control of mind. He who has controlled anger cannot do any wrong or evil action. He is always just. It is very difficult to say when a man will be thrown into a fit of fury. All on a sudden he gets an irresistible fit of anger for trifling matters. When anger assumes a grave form it becomes difficult to control. It should be therefore controlled even when it is in the form of a small ripple in the sub-conscious mind or chitta. One should watch his mind very, very cautiously. Whenever there is the least symptom or indication of slight irritability, then and there alone it must be nipped. Then it becomes very easy to control anger. Be careful and vigilant and watch the ripple, Then alone you are safe.

Whenever there is a little irritability, stop all



conversation and observe mouna or the vow of silence. Practice of mouna daily for one or two hours is of great help in controlling anger. Always try to speak sweet, soft words. The words must be soft and the arguments hard; but if reverse is the case it will lead to discord and disharmony. There is a sharp sword in every tongue.

If you find it difficult to control anger, leave the place at once and take a brisk walk. Drink some cold water immediately. This cools down the body and mind. Chant OM loudly like a lion for ten minutes and then chant OM SANTI mentally or verbally for five minutes.

Think of the picture of your Ishtam. Pray. Repeat your Ishta Mantra for ten minutes. Gradually the anger will vanish.

Find out the real cause for your anger and try to eradicate it. If a man abuses you and calls you names, you become furious at once. Your blood becomes hot. Have you developed now four legs and a tail like a dog? Then why do you feel offended when he calls you a dog or a donkey? Why do you get excited for little things? Enquire: "What is this abuse? Is it not mere vibration in the ether? Am I body or Atma? No one can injure Atma. The Atma of the abuser and the abused is one. Do I really gain anything by retaliating? I waste my energy. I hurt the feelings of another man. I disturb and pollute the thought world. I do real harm to the world by sending a current of hatred. This world is unreal. I will live here for a short time only. Let me bear this insult. Let me excuse him. I will develop inner mental strength and power of endurance." You can thus very effectively eradicate the feeling of anger. A time will come when you will not be irritated even a bit by harsh

words, abuses and insult of this kind. You will not pay the least heed if a man says that such and such a man has said bad words against you. You will simply laugh the whole matter away. An irritable man is very weak and has no mental strength.

You must try to remain cool even under the most provocative conditions. If you are hungry and if you suffer from any disease, you generally become more irritable. If you have some troubles, difficulties or loss, you get irritated for little things. If a sannyasin who lives in the cave says that he has controlled anger, you cannot believe him. The waves are for the time being suppressed. There are no opportunities for him for getting irritated. If some transactions take place, if he is ill-treated, he will again manifest his anger. The world is a better training college for the control of anger.

An aspirant should direct all his attention towards the conquest of this powerful enemy. Sattwic food, Japa, regular meditation, prayer, satsang, service, vichara, kirtan, practice of pranayama and brahmacharya are all some of the most potent factors that pave a long way in eradicating this dire malady. A combined method should be adopted in its eradication. Smoking, meat-eating and drinking of liquors make man very irritable. Therefore these should be completely abandoned. Be careful in the choice of your company. Give up the companionship of evil characters. Talk little. Mix little. Plunge yourself into the spiritual sadhana. Develop kshama, viswa prem, karuna and nirabhimanata.

Meditate in the morning on the virtue of patience for ten minutes. Reflect and repeat the formula "OM PATIENCE" mentally several times daily. Remember the saints and their lives. Say unto yourself: "I am patient now. I will never get irri-



tated from today. I will manifest the virtue of patience in my daily life. I am getting better and better." Feel that you possess a magazine of patience. Think of the advantages of possessing this virtue, and the disadvantages of irritability. You may fail many times but gradually you will develop patience and become an embodiment of patience.

In conclusion, let me repeat here the words of Lord Krishna:—

"Saknotihaeva ya sodum prak sarira vimoshanath  
Kama krodhdhbbhavam vegam sa yukta sa sukhi  
nara."

"One who is able to stand here on earth before casting off this body, the surges produced by craving and anger, he is harmonised, he is a happy man." Ch: V—23.

"Kama krodha vimuktanam yatinam yatachetasam  
Abhitho Brahma nirvanam vartate vidhiatmanam."

"Free of desire and anger, ascetics, mind under control, Divine Communion lies at hand to the knowers of Self." Ch: V—26.

Do not identify yourself with the vritti of anger. When a wave of anger arises in the mind-lake, stand as a witness of the vritti. Become an Udaseen. Say unto yourself: "I have witness of this modification I am distinct from this vritti. I have nothing to do with this wave." Then this vritti will die by itself. It will not disturb you. Identification with the vritti is the cause of human sufferings. Identify yourself with the Self. Stand like a lion as a spectator of the mental menagerie.

Live in the spirit of these two slokas. Eradicate anger. Manifest inner spiritual strength. Realise Satchitananda Atma. Glory unto those who have rooted out their anger and attained knowledge of the Self !



## CONQUEST OF PASSION.

In a broad sense, passion means any strong desire. When any sensual act is repeated very often, the desire becomes very keen and strong. There is passion for service of country in patriots. There is passion in first class aspirants for God-Realisation. In some people there a strong passion for novel-reading. There is passion for reading religious books. But generally in common parlance passion means lust or strong sexual appetite. This is a physical craving for sexual or carnal gratification. The sexual instinct or the reproductive instinct in man involuntarily prompts him for sexual acts for the preservation of his species.

Passion is a vritti or modification that arises from the mind-lake when the Rajo-guna predominates. It is an effect or product of avidya. It is a negative vikara in the mind. Atman is ever-pure. Atman is vimala or nirmala or nirvikara. It is nitya-shudha. Avidya shakti has taken the form of passion for keeping up the lila of the Lord. You will find in Chandi-pat or Durga-saptha-sathi : "Ya Devi sarva bhuteshu kama rupena samastita, namastasyai namastasyai namastasyai namo namah—I bow to that Devi who has taken the form of passion in all these beings."

Passion is in a seed state in young boys and girls. It does not give them any trouble. Just as the tree is latent in the seed so also passion is in a seed state in the minds of children. In old men and women passion gets suppressed. It cannot do any havoc. It is only in young men and women who have reached adolescence that this passion becomes troublesome. Men and women become slaves of passion. They become helpless.

Rajasic food such as meat, fish, eggs, rajasic

dress and rajasic way of living, scents, novel-reading, cinemas, talks on sensual things, bad company, liquors, intoxicants of all description, tobacco etc., excite passion. It is very difficult to understand even by the so-called educated persons the fact that there is a super-sensual happiness in Atman which is independent of sensual objects. They experience the Atmic bliss daily during deep sleep. They rest in their own Self daily at night. They crave for it. They cannot remain without it. They prepare nice bedding and pillows to enjoy the bliss of Atma where the indriyas do not play, where the mind gets rest and the two currents of attraction and repulsion do not operate. They say every morning: "I had a sound sleep last night. I enjoyed it. I do not know any thing. There was no disturbance. I went to bed at eight and got up only at seven in the morning." Yet man forgets everything. Such is the force of Maya or Avidya. Mysterious is Maya. It hurls down a man into the abyss of darkness. Man again starts his sensual life from the morning. There is no end.

Some ignorant people say: "It is not right to check passion. We must not go against nature. Why God has created young, beautiful ladies? There must be some sense in His creation. We should enjoy them and procreate as many as possible. We should keep up the progeny of the line. If all people become sannnyasins and go to forests what will become of this world? It will come to an end. If we check passion we will get disease. We must get plenty of children. There is happiness in the house when we have abundant children. The happiness of married life cannot be described in words. It is the be-all and end-all of life. I do not like vairagya, tyaga, renunciation, sannnyasa and nivritti.' This is



their crude philosophy ! They are the direct descendants of Charvaka and Virochana. They are life members of Epicurean school of thought. Gluttonism is their goal of life. They have a very large following. They are friends of satan. Admirable is their philosophy !

When they lose their property, wife and children, when they suffer from an incurable disease they will say: "O God, relieve me from this horrible disease. Forgive me of my sins. I am a great sinner."

Passion should be checked at all costs. Not a single disease comes by checking passion. On the contrary you will get immense power, joy and peace. There are also effective methods to control passion. One should reach Atma which is beyond nature by going against nature. Just as a fish swims against the upstream in a river, so also you will have to move against the worldly currents of evil forces. Then alone you can command nature. Then alone you can have Self-Realisation. Passion is an evil force and it should be checked if you want to enjoy undecaying Atmic Bliss. Sexual pleasure is no pleasure at all. It is mental delusion. It is attended with dangers, pain, fear, exertion, disgust. If you know the science of Atma or Yoga you can very easily control the dire malady which is passion. God wants you to enjoy the bliss of Atma which can be had by renouncing all these pleasures of this world. These beautiful ladies and wealth are the instruments of Maya to delude you and entrap you into the nets. If you wish to remain always as a worldly man with low thoughts, debasing desires, you can by all means do so. You are at perfect liberty. You can marry four hundred and fifty wives and procreate as many children. No body can check you. But you will soon find that this world cannot give you the satis-



faction you want because all objects are conditioned in time, space and causation. There are death, disease, old age, cares, worries and anxieties, fear, loss, disappointment, failure, abuse, heat, cold, snake-bites, scorpion stings, earth-quakes, accidents etc. You cannot at all find rest of mind even for a single second. As your mind is filled with passion and impurity your understanding is clouded and your intellect is perverted now. You are not able to understand the illusory nature of the universe and the everlasting bliss of Atma.

Passion can be effectively checked. There are potent methods. After checking passion you will enjoy real bliss from within from Atman. All men cannot become sannnyasins. They have various ties and attachments. They are passionate and cannot therefore leave the world. They are pinned to their wives, children and property. Your proposition is wholly wrong. It is asambhava or impossible. Have you ever heard in the annals of world's history that this world had become vacant as all men became sannnyasins? Then why do you bring in this absurd proposition? This is an ingenious trick of your mind to support your foolish arguments and satanic philosophy which has passion and sexual gratification as its important tenets. Do not talk like this in future. This exposes your foolishness and passion-nature. Do not bother yourself about this world. Mind your own business. God is all-powerful. Even if this world is completely evacuated when all people retire to forests, God will immediately create crores of people by mere willing within the twinkling of an eye. This is not your look out. Find out methods to eradicate your passion.

The population of the world is increasing by leaps and bounds. People are not religious even a

bit. Passion is reigning supreme in all parts of the world. The minds of people are filled with sexual thoughts. The world is all sexy. No thought of God. No talk of God. It is all fashion, restaurants, hotels, dinners, dances, races and cinemas. Their life ends in eating and drinking and procreating. That is all. The food production is inadequate to meet the demands of the people. There is likelihood of severe famine and pestilence. Mother of the world sweeps away the extra population when the supply or production of food cannot meet adequately their demands. People are trying to have birth control methods using check pessaries, French letters, rubber goods, injection and application of protargal jellies. These are all foolish attempts. No one has succeeded till now. Even a single spermatozoa has got tremendous power of movement. Further the seminal energy is wasted. There is conservation and transmutation of this energy into Ojas by the practice of celibacy. People are wasting their money in these useless contraceptives. The whole world is under a tremendous sexual intoxication. The so-called educated persons are no exceptions to this rule. All are deluded and move in the world with perverted intellects. Poor miserable specimens of humanity! My sympathies are with them. May God elevate them from this quagmire and open their eyes towards spiritual realms. Self-restraint and celibacy are the only effective, natural methods in birth control.

Early marriages form a menace to society. It is indeed an evil. Bengal and Madras are filled with young widows. Many young men in whom there is a spiritual awakening write to me in pitiable words: "Dear Swamiji, my heart throbs for higher spiritual things. I have no interest in worldly matters. The surroundings are not favourable. I



am entangled in the meshes of marriage. My parents forced me much against my will to marry. I had to to please my old parents. They threatened me in various ways. I now weep. What shall I do now?" Young boys who have no idea of this world and life are married when they are eight or ten years of age. We see children begetting children. There are child-mothers. A boy of about eighteen has three children. What a horrible state of affairs! There is physical and mental degeneration. There is no longevity. All are shortlived. Frequent child-bearing destroys the health of ladies and brings in a host of other ailments.

A clerk who gets a salary of Rs. 50/- has six children at the age of 30. Every two years there is a crop. He never thinks: "How will I be able to maintain such a big family? How will I be able to educate my sons and daughters? How will I be able to arrange for the marriage of my daughters?" At the heat of sexual excitement he repeats the same ignoble act again and again. He has not a bit of self-control. He is an absolute slave of passion. Like rabbits he procreates and brings forth numberless children to swell up the number of beggars in the world. Even animals have got self-control. Lions visit their partners only once in all their lives or once in a year. It is only man with his boasted intellect who breaks the rules of health and has become a criminal in this direction. He will have to pay a heavy penalty in the near future for violating laws of nature.

You have adopted various habits from the west in matters relating to dress and fashion. You have become a vile creature of vile imitation. They in the West do not marry unless they are able to maintain a family decently. They have got more self-restraint.



They first get a decent station in life, earn money save money and then only think of marriage. If they have not got sufficient money they remain as bachelors throughout their lives. They do not want to bring forth beggars into this world just in the same manner as you do. He who has understood the magnitude of human suffering in this world will never dare bring forth even a single child from the womb of a lady.

When a man has to maintain a big family with a poor salary he draws, he is forced to take bribes. He loses his sense and power of understanding and is prepared to do any kind of mean act to collect money. The idea of God is forgotten. He is swayed by passion. He becomes a slave of his wife. He bears with a shrug of his shoulders her taunts and scoldings when he is unable to supply her demands. He has no knowledge of the theory of karma, samskaras and the working of the inner mental factory. The evil habits of taking bribes and cheating others and telling lies are imbedded in the subconscious mind and is transferred to every physical body in his future births. He brings his own wrong samskaras, and starts the same life of cheating and telling lies in the following births. Will a man who knows this immutable law of samskaras ever do wrong deeds? A man by his wrong actions spoils his mind and becomes a thief or a cheat in the coming births also. He brings in his old thoughts and feelings which are by nature devilish. One should be very careful in his thoughts, feelings and actions. He should always watch his thoughts and feelings and actions and entertain noble, divine thoughts, sublime feelings and do noble actions. Action and reaction are equal and opposite. One should understand and remember this law. Then he will not do any wrong action.

Now I shall speak on the subject of control of passion and self-restraint. Throughout the Gita the one ringing note that arrests the imagination and mind of the readers is that the man who has calmed his passion-nature is the most happy man in this world. It is also very, very easy to control passion which is your deadliest enemy if only you take this subject very seriously and apply yourself to spiritual sadhana whole-heartedly with a single-minded devotion and concentration. Nothing is impossible under the sun. Dietetic adjustment is of paramount importance. Take sattwic food such as milk, fruits, green dhall, barley bread etc. Give up hot foods such as curries and chutneys, meat, smoking, drinking, chillies etc. Take a simple diet. Do vichara. Chant OM. Meditate on Atman. Enquire "Who am I?" Remember that there is no vasana in Atma. Passion belongs to the mind only. Sleep separately. Get up at 4 a. m. and do the japa of Maha Mantra, or Om Namasivaya or Om Namo Narayanaya according to your taste, temperament and capacity. Do meditation on the divine form and divine attributes such as Omnipotence, Omniscience, Omnipresence etc. Study one chapter of the Gita daily. Make it a point not to tell lies even at the cost of death itself. Fast on Ekadashi days or whenever your passion troubles you. Give up novel-reading and theatre-going. Spend every minute profitably. Practise pranayama also. Study the book "SCIENCE OF PRANAYAM." Do not look at ladies with passionate intent. Look at your toes when you walk along the streets and meditate on the form of your Deity. Repeat always your Guru Mantra even while walking eating and working in the office. Try to see God in every thing. Keep a daily diary. Refer to the last pages of my books SPIRITUAL LESSONS or YOGA IN DO.



have shown the form of a diary there. Keep the diary regularly and send it on to me at the end of every month. Write down your Guru Mantra daily in a clean note-book for an hour and send the note-book every month to me.

You will be able to control passion if only you strictly adhere to the above instructions to the very letter. You can laugh at me if you do not succeed. Blessed is the man who has controlled his passion for he will have soon God-Realisation. Glory unto such a soul !

Practise Sirshasan, Sarvangasan and Siddhasan simultaneously with Pranayama. These are all highly useful in the conquest of passion. Do not overload your stomach at night. Night meals should be very, very light. Half a seer of milk or some fruits will constitute a good regimen or menu at night. Have the motto: "PLAIN LIVING & HIGH THINKING" engraved in letters of gold in the forefront of your conscience.

Study Select Works of Sri Sankara such as Bhaja Govindam, Maniratna mala or Prasnotri, Vivek-Chudamani etc. Read with care Vairagya Shatakam of Bartrahari. They are all very elevating and inspiring. Practise always Atma Vichara. Have satsang. Attend Kathas, Sankirtan and philosophical discourses. Do not be too familiar with any body. Familiarity breeds contempt. Do not multiply friends. Do not make friendship with a lady. Do not also be very familiar with any lady. Familiarity with a lady will eventually end in your destruction. Never, never forget this point. Friends are your real foes.

Avoid looking at ladies with lustful intent. Entertain Atma Bhav or the bhav of mother, sister or Devi. You may fall many times. Again and

again try to realise this bhav. Whenever the mind runs towards beautiful ladies with lustful thoughts, have a definite, clear-cut photo in the mind of the flesh, bone, urine and faecal matter of which ladies are composed. This will induce vairagya in the mind. You will not commit again the sin of unchaste look at a woman. It takes sometime no doubt. Ladies can also practise the above-mentioned method and can keep a mental picture just in the same way as is described above.

Inflict self-punishment if the mind runs towards ladies with a lustful look. Give up night meals. Do twenty malas of japa more. Hate lust but not woman. Always wear a kowpeen or langote.

Gradually give up salt and tamarind. Salt excites passion and emotion. Salt excites and strengthens the indriyas. Renunciation of salt brings in a cool condition of the mind and the nerves. It helps meditation. You must suffer a bit in the beginning. Later on you will enjoy a saltless diet. Practise atleast for six months. In this way you will be able to realise your own Swaroop very quickly. All that is wanted of you is sincere and earnest effort. May Lord Krishna give you courage and strength to tread the path of spirituality and attain the goal of life !

HARI OM TAT SAT

OM SANTI ! SANTI !! SANTI !!!



# THE DIVINE LIFE TRUST SOCIETY.

## AIMS AND OBJECTS

1. To disseminate spiritual knowledge:—
    - (a) by the publication and *free distribution* of books, pamphlets and magazines dealing with ancient Hindu philosophy, religion and medicine.
    - (b) by propagating Hari Nam by holding and arranging Hari Sankirtans.
    - (c) by establishing training centres or societies for the physical regeneration of youths through Hatha Yoga, Brahmacharya, Ashtanga Yoga, etc.and to do all such acts and things as may be necessary or conducive to the spiritual good of the world in general and to the attainment of the above objects in particular.
  2. To help deserving students by granting them scholarships for the prosecution of religious and spiritual training.
  3. To establish a dispensary or any other like institution for providing free medical aid and free medicines for the poor especially and the public generally.
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The contributions and donations that are received from the public from time to time will be utilised for the publication of useful books for free distribution and for other useful purposes. Voluntary contributions from the public will be thankfully accepted and acknowledged by the Chairman and a statement of account will be shown in the Annual Report of the Society.

All the future publications of the Society will be sent free on application to those who send one and a quarter anna stamp for postage.

*All correspondences and remittances should be sent to:—*

Sri Swami Sivananda Saraswati,  
Chairman, The Divine Life Trust Society,  
Rikhikesh Post, Distt. Dehra Dun.